10: d'Orleans--261-262 T-3 (1891-92) 1894 Laos
116, 291, 304,

"The boatmen [LSS: Kha from Laos] wear a sampot, a kind of petticoat folded between the legs so that it forms puffed breeches; one of them has his legs tattooed up to the knees; the designs, half circles surrounding dragons, [262] are so close together that at a distance they look like drawers."

10: d'Orleans--272 T-3 (1891-92) 1894 Laos
116, 304, 437, 855

[LSS: in the village of Ban Sop Huan] "The children often wear a silver collar round the neck, and sometimes a bracelet on the ankles. Some of them are tattooed yellow, and a horse is represented upon the leg of one child. Men, women and children come to visit us whilst we eat; they bring us some rather pretty stuff for sale, and prefer money to payments in kind. The women consider our stock very attractive, but they could not sell it again. They accept some pictures as a present (these are easily carried and very well received in these regions), but their husbands take most of them away again."

10: d'Orleans--278-279 T-3 (1891-92) 1894 Laos
116, 291, 302, 304, 563 Ethnic subgroups

"Here [LSS: in a village between Muong Ngoi and Luang Prabang in Laos] also we meet some Kas; the men have a piece of wood or a bouquet of flowers in the lobe [279] of the ear, which forms a large fleshy ring, and their legs are tattooed. The women wear a small embroidered jacket; a deep blue turban with embroidered fringes surrounds a chignon ornamented by two round silver plates, joined by a small chain; chaplets of transparent glass beads are wound round them. The natives allow us to photograph them."

23: Franck--279-280 T-2 (1924) 1926 Laotians
116, 276, 304

"The Laosians [280] do not enamel their teeth, but most of them chew betel-nut."

23; Franck--292-293 T-2 (1924) 1926 Laotians
116, 291, 301, 304 Ethnic subgroup

"It was in one of these villages of the upper Nam-khan that I saw the first of still another race, the Kha, which some consider the real aborigines of these forested mountains of the ancient kingdom, as they are indubitably the oldest remaining inhabitants. They were wild but harmless-looking men, wearing earrings, their women adorned with still larger ones. A Kha woman down from the mountains--for like the Miao they are a highland people--had tattooed arms and, at least while the prince and I were [293] there, was completely clothed from neck to calves, in decided contrast to the river-village women."

23: Franck--328-329 T-2 (1924) 1926 Laotians-1-2
116, 531, 304

"While prince, sergeant, and I looked in vain for the rushing stream to cast up the canteen, the coolies went bathing. They were all of the 'black paunch' tribe, as distinguished from the 'white paunch,' or untattooed ones, though it is not really the paunch that is decorated. The man of this branch of the Laosian or Tai race is never without his pants, even when he is stark naked. Nearly all of them are solidly tattooed in blue--invisible alas to the ordinary camera--from the waist to the knees, a wide tattooed belt with lacy ends about the floating ribs and a lacy effect like ruffles just below the bend of the knees. The design of this hip and thigh covering is always 'lions' within squares with rounded corners, all touching one another, either as a protection against or to give the wearer the bravery of the lion. With the figures are mingled sacred texts, said to be Pali in Laosian or Siamese script. The priests especially are covered with these sacred writings, it is said, but one can never really know what is under the yellow robe. Women seldom if ever wear these tattooed substitutes for the Scotchman's kilt, say [329] those who should know, perhaps because they are in no danger from evil spirits, or cannot be saved anyway. Some of the men also had red tattooing on the upper part of the body, red squares on the chest, all sorts of things on the back, though none of them obscene nor as crude as the tattooing on some of our sailors. One of my men was overrun with red lizards; some were whole picture-books or comic supplements or intricate

signs of the zodiac. There was one fellow whose whole back was covered with a lesson in arithmetic or geometry, even trigonometry for all I know, as if a small brother or a schoolmaster had used him as a slate. Others had only one leg tattooed, generally the left, or both of them only on the buttocks, or simply the fronts of the thighs, or merely spots here and there, all according to personal caprice , taste, swank, or an attack of cowardliness before the job was finished. Unlike most tribal decorations of the sort this tattooing may be put on at any age, whenever courage is ripe."

23: Franck--332-333 T-2 (1924) 1926 Laotians
116, 291, 304, 342, 855 Ethnic subgroup

"In most of the [EJ: Kha] huts grandmother and even skinnier grandfather were tending the third generation while the intermediate one was out in the hills in quest of a livelihood. Some of the villages had their basket-like thatched-top huts raised above the ground, like those of the other people of Laos; the commoner custom was to squat on the ground itself in a thatch structure like a flat wigwam. The women, and for that matter the men, were all naked to the waist, a disgusting custom [333] in the case of the old women, whose breasts were as shrunken as if they were about to dry up and drop off. They gave one an unhappy reminder of how brief is the span of human existence. Old men and women alike had holes in their ears large enough to hold a cigar."

23: Franck--337-338 T-2 (1924) 1926 Laotians
116, 177, 291, 304, 644 Ethnic subgroup

"The prince had only to order the village chief, or the inhabitants themselves, to furnish new carriers, however, and they were soon there, though from then on we changed as often as we came to a village, sometimes two or three times a day. The coolies still seemed to be Kha, but they were men who had come into more contact with the outside world than those who had been with me all that strenuous Sunday, and they had lost some of the ornaments, simplicity, and politeness. Perhaps they were [338] not Kha at all, for they had all sorts of tattooing, and some of them had raised welts, like the bush negroes of Dutch Guiana. Each man according to his fancy wore a kind of kilt that was really a mere strip of cloth wound about him from waist to knees. Now and then we passed a woman on a journey, in a costume in which she would not have been unnoticed on Broadway, wearing earrings, neck-rings, two bracelets on each arm, and a barrel-shaped strip of cloth from nipples to knees, and carrying her bed and belongings, consisting of a sack hanging down from her forehead and on her back a rolled-up grass or reed mat on which to spend her virtuous nights."

25: Brodrick--94-95 S-3 (1939) 1949 Laotians
116, 101, 304

"It is said that of the Laotian-speakers more than half live in eastern Siam and not in the Laos, but the Siamese distinguish the two sorts of Laotians as Lao Pong Dam, or Black Belly Lao, and Lao Pong Kao, or White Belly Lao, that is to say, their own Lao who are tattooed and the Laotians of Laos who are not, at least not to the same extent. But even the Laotians of Laos are generally tattooed, though the tattooing is confined to the men. [95]

There are, here and there, traces of tattooing in several parts of Indo-China, but the Laotians are the only civilized people to have preserved the custom. It is clear that the Laotians are connected with the Thai-speaking peoples who extend still up into the Chinese provinces of Yünnan and Kwanghsi, and also probably with the non-Thai-speaking peoples known under a variety of names and making up the medley of population in northern Tongking and northern Laos--Yaos, Meos, Kaws, Lus and others. And nearly all these peoples share the same general characteristics of cheerful contentment, kind-heartedness and love of laughter and music. And they are all tattooed."

25: Brodrick--95 S-3 (1939) 1948 Laotians
116, 304, 881

"The professing Buddhists of the Laos are tattooed, and, moreover, they are tattooed when they are between thirteen and seventeen years of age, just as are South Sea islanders. The rite is therefore, clearly a rite de passage, as the French call it, or a puberty ceremony, performed as initiation and as protection, and partly, no doubt, originally as a form of social distinction. The rich man and the powerful man could get more magic protection than his less fortunate fellows, so that, as in ancient New Zealand, some tattooing was confined to chiefs."

25: Brodrick--96 S-3 (1939) 1948 Laotians
116, 304

"The designs on the Laotiáns' thighs (and sometimes on their breasts) stand out in dark purple against their bronzed skins. There are some arabesques, floral and stylized animal designs, and there are also figures which may be matched on the New Stone Age rock-paintings of Spain, on Bronze Age utensils, and on the thighs of Berber women in the Atlas mountains.

The Laotian tattooer crushes pig's or fish's gall into soot from sesame oil lamps. The mixture is left to dry and when needed is wetted with a little water. Then the tattooer gets to work and pricks the stuff in with a large needle. The operation is painful."

A DRAGON APPARENT

000 There was a recognized place about a mile up the river, which was free from weed and rock, and once again, because the water was deep and swiftly running, it was very cold and refreshing. We had
515 been swimming round for an hour or so when we noticed a number of Laotian girls hanging about. They were not watching us, but sauntering backwards and forwards in twos and threes, chatting to each other. By the time there were twelve of them, Dupont, keeping well in the water called to them and asked if we were disturbing them in any way. One of the girls came to the edge of the bank, bowed, and looking down at her feet said that it was their usual bathing time, but that there was no hurry, of course. Dupont asked the girls if they would retire for a moment, and they walked a short distance away and stood in a preoccupied circle while we got out of the water. We then dressed quickly and walked on down the path leading to their village. After about a hundred yards we looked back. All the girls, quite naked, were in the water. At that moment two bonzes were strolling slowly along the bank past them; but the girls paid no attention. The bonzes were wrapped in the mantle of holy invisibility.

622 When we reached the village, Dupont asked punctiliously for
304 the headman, making the excuse that he wanted to visit the pagoda. It was quite evident that this headman was in the good graces of the garrison, and probably supplied them with labour. He was very dignified and had a fine house, with European furniture. Although barefooted, he wore a French suit. On the suggestions of the soldier from the camp he took down his trousers and showed us his legs, which from ankles to thighs were tattooed, in the local manner, so
796 closely that he seemed to be wearing stockings. The annual *boun*[1]
782 had just been celebrated at the local pagoda and a bonze was in the
532 act of sweeping into a heap the votive offerings with which the floor
285 of the courtyard was littered. There was a great collection of elephants, buffaloes, peacocks and tigers, all woven in basket-work. The kind of thing that Picasso produces when he is not painting, but perhaps rather better. They seemed to me to be of

[1] [i.e., religious festival.--Analyst]

149: Reinach--139 G-3 (no date) 1901 AM1 Indochina
Laotians AM8

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Houses are generally situated in the middle of an enclosure which serves as a garden, and where coconut palms, betel palms and other fruit trees are planted.

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Use of tobacco and betel. The Laotians use tobacco, which they grow and prepare quite skilfully, in the form of conical cigarettes which are rolled in dried banana leaves. They also mix it with their betel quids. Everybody smokes--men, women and children. It is not unusual to see children four years old, completely naked, puffing clouds of smoke from a cigarette which is enormous in comparison to their little fingers.

Like a great many other peoples of Asia, Laotians chew "betel." As we know this type of quid is composed of a leaf of "piper betel" which is smeared with slaked lime and on which is placed tobacco, a piece of betel nut or some "sisiet" bark (or [185] the extract from this bark, called catechu). It is then rolled and placed in the mouth between the cheek and the gums.

Chewing betel causes abundant salivation, blood red in color, which makes quite an impression at first sight but to which one gradually becomes accustomed.

It is claimed that chewing betel is not a mere habit, but that it has several useful effects on the organism. It is supposed to keep one from being thirsty and to be an astringent and tonic, somewhat like cola or coca.

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Teeth lacquer. So as to preserve the enamel of their teeth from the corrosive action of the lime and from other acidulous elements contained in the betel nut, the Laotians have the custom of lacquering their teeth black. To accomplish this they rub them with the sap of certain hardwood trees, which they obtain through partial combustion of the wood and condensation of the smoke on an iron spatula. A kind of sticky black coating is thereby produced, which dries rapidly and is made to adhere to the teeth by means of alum.

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Opium. The use of opium is quite widespread in Laos, and unfortunately its effects do not help to diminish the natural apathy of the race.

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Tattoos. It is customary for men to be tattooed from beneath the knee to the upper part of the thigh. For this reason the Laotians of the left bank of the Mekong are called "white bellies" in opposition to the Youns of the other bank, whose tattoos cover the stomach and abdomen and who are known as "black bellies." The tattoos are

304 produced with an implement bearing several fine points which are dipped in India ink or diluted cinnabar. Depending on the coloring matter used, the tattoos are dark blue or brick red in color. The tattoo artists give their taste and fancy free rein and produce the most varied designs which, for example, represent intertwined snakes, dragons, lions, tigers and imaginary animals. Oftentimes there is only one overall color which makes the tattooed person look like a man wearing a close-fitting blue bathing suit.

304 885 The practice of tattooing is a very old one and its origin is lost in [186] dark antiquity. It is at once a kind of coquetry and a proof of courage because of the suffering which the operation causes and the dangers it involves in a land where antisepsis is unknown to the natives and where the tools used are as dirty as the operators. [Illustration here]

In some localities a man who is not tattooed is regarded as lacking in virility, and as a sign of his inferiority he may not bathe upstream from women.

562 304 Laotian women are not tattooed. This custom is practiced only by the Youn and Kha women, where tattoos are usually limited to lines, stars or reptiles on the hands, imitations of rings on the fingers, etc.

301 [187] Personal adornment. In all seasons both men and women wear flowers on their ears or in a string around their coil of hair. This gracious custom, which flatters both the eye and the sense of smell, must be extremely ancient in origin. It is to be found in many parts of the globe which have no relation to Laos, and particularly in Polynesia. [Illustration here]

346 531 Pagodas. Laotian pagodas are as numerous as they are varied in respect to type of construction, architecture, dimensions and ornamentation. In sparsely populated villages and poor muongs the pagodas are built like the houses, either of wood, thatch or bamboo lattice, although with greater care and a few slight additional decorations. Elsewhere, in the larger centers, the pagodas are built of brick, roofed with tile, enhanced by many-colored and gilded ornaments of carved wood and embellished with pseudo-sculptured motifs made of staff. On the inside, the walls are covered with brightly colored frescoes [188] which often picture, against a gold background, religious or warlike scenes taken from the Ramayâna and other more realistic ones which often border on obscenity.

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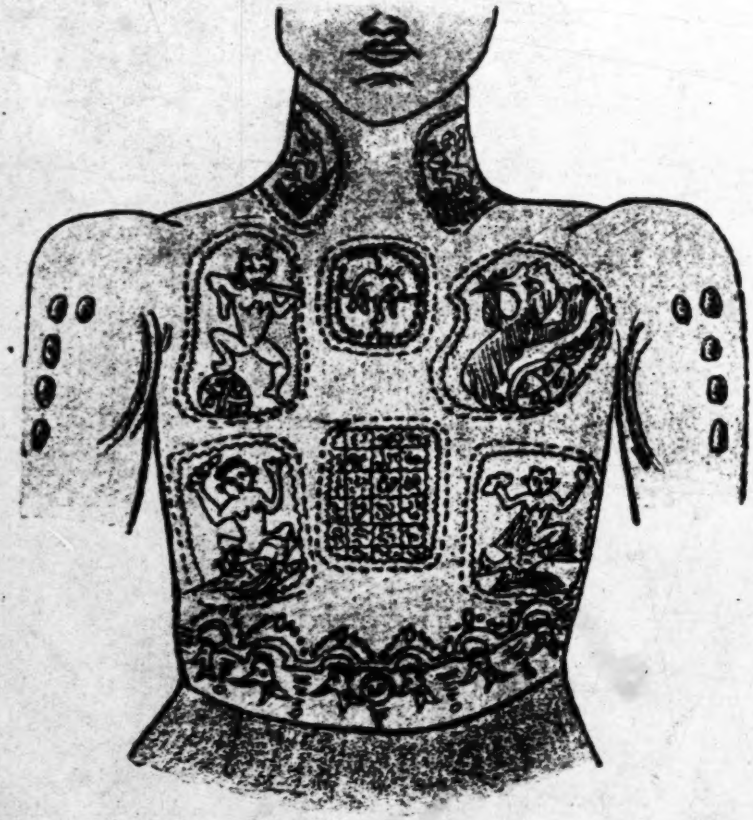

Fig. 48 /p.186/ Chest tattoos of a Burmese or Lu man (blue and red in color).

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Fig. 49 /p.187/ a, a', a" -- Tattoos of Youn women;
b -- Tattoos on the hands of Kha women (blue in color);
c, c' -- Tattoos of slaves.

149: Reinach--179 G-3 (no date) 1901 AM1 Indochina

Laotians AM8
Tribal Tai

Men's and women's clothing varies little in [244] form from that of the Thais. Under their jacket, however, the women wear a breast-cloth attached to the neck and waist by cords, like the Annamite and Tonkinese women. 291

The Lus. Two centuries or so ago the Lus, who also belong to the Thai race, used to live in the "Shan states" between the Salouen and the Nam-Hon, where they were surrounded by a drifting population composed of Burmese, Kunes, Ngieous, etc. [Illustration alongside text here.] 619 175

Following emigrations, they came to Laos and formed two distinct agglomerations.

Some Lu families have settled in the course of this century on the territory of Luang-Prabang. Today these Lus form villages composed exclusively of people of their race, but live on good terms with the Laotians, whose language and customs they have adopted. [563]

In the old Lu kingdom of Muong-Sing, on the other hand, this people has retained its habits, that is to say its character and temperament are like those of the Burmese. 101

There the Lu is boastful, full of arrogance, a braggart and insolent, but a little firmness is enough to humble his pride. [105]

Lus have a clear complexion, delicate features, keen eyes and a swinging stride. The men are generally tattooed from the calf of the leg to above the navel, and they also have tattoos on their chest, [245] neck, shoulders and arms which are generally red and in the shape of squares with rounded corners. They have long hair rolled in a coil on top or slightly to one side of the head. This coil is wrapped in an enormous turban which they wear tilted over one ear. Many of them have a moustache. This they train upwards, a trait which gives them a conquering air, and to keep it up they smear it with wax. [Illustration alongside text here] 142 304 302

The men's costume consists of a pair of full trousers and a short jacket buttoned along the side. It is made of cotton and is dark blue, almost black, in color. The bottoms of the trousers, the edges of the jacket, the cuffs of the sleeves and the armholes are ornamented with three galloons (blue, white and red) which are quite narrow. Their holiday clothes are often made of silk in varied colors. 291

The women wind their hair into a heavy coil on top of the head and on the side of the coil they place a broad circular plaque of chased silver. They wear skirts like the Laotian women, but the stripes are very broad, run crosswise and are in bright colors. They [302] [301]

Fig. 62 /p. 245/ Thigh tattoos (Blue in color) of a Laotian (or White Belly).

Tribal Tai

whole match, instead of keeping their legs rigid and remaining on the same line, the opponents turn constantly around a central point and raise each leg in turn, the knee bent. This exercise, in which all four limbs work at once and which requires a sure eye and rapid execution, is surely one of the most graceful in existence when it is performed with the facile ease and supreme elegance of the Lus.

"Lu dancing has that particular character of morbidness which one finds among most Mohammedan peoples and also in Spain. The men (for the men are the ones who dance) imprint on their feet only those movements which are indispensable for making the body pivot and facilitating slow, undulating movements by the hips, torso and arms. The dancers are accompanied by tom-toms and kettledrums, and they sigh out lingering, voluptuous chants which harmonize well with their movements. These are veritable harem dances, or such as dancing girls might perform." (Le Laos français.) [Lieutenant-colonel Tournier (Superior Resident in Laos), "Notice sur le Laos français," in Revue Indochinoise, Hanoi, 1900.]

We have already seen what the religion of the Lus is like, and need add only that their bonzes are highly respected and that the pagodas are much frequented by the children and young people. Thus the number of scholars is higher among the Lus than among the Laotians. Many women even know how to read and write.

The Lus do not cremate their dead, but bury them, even at a very shallow depth, after wrapping the bodies in a mat or a piece of cloth. The bonzes recite a few prayers over the grave when it has been filled, and in return for this service usually receive an object of some value which belonged to the deceased.

[250] The tombs are not kept up.

The Youns. The natives called Youns are Laotians who have settled on the right bank of the Mekong, in the basin of the Upper Menam and in the territories of Xieng-Hai, Xieng-Khong and Xieng-Sen. There are, however, Youns living in French Laos where they have mixed with the other Laotians. [Illustration alongside text here]

The Youns may be distinguished from their fellow Laotians by the extent to which they are tattooed. Whereas a Laotian will only be tattooed from the bend of the knee to the waist, a Youn will be tattooed from the calf of the leg to the chest. This has caused the inhabitants of the right bank to be baptized "Black Bellies" (Lao-Phoung-Dam), while those of the left bank are called Lao-Phoung-Khao or "White Bellies."

Fig. 65 /p. 250/ Complete tattooing (blue in color) of a Youn (or Black Belly).

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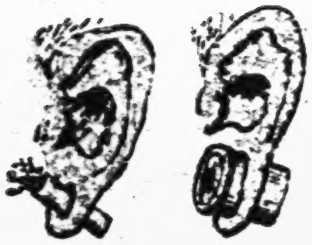

Fig. 67 /p. 253/ Ears of Youns, Lus and Khas.

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[104] taken after the Cambodians in this respect--that they later adopted the "sampot" and formed the habit of cutting their hair very short, just as the Thais of Lai-Chau today dress like their Chinese neighbors and wear their hair in a long pigtail. The same reasons may also explain modifications in language and writing, which must have been identical in the beginning.

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Of the Phou-Thais who are settled today in the territory of Luang-Prabang, some--and these make up the greater number--are black Thais (aborigines) from Dien-Bien-Phu, with a darker coloration than the inhabitants of Lai-Chau, who are called white Thais for this reason. The others belong to this second variety.

The ones who sacked Luang-Prabang in 1887 under the leadership of Deo-Van-Tri were white Thais.

Youns. The Laotians living on the right bank of the Mekong at Xieng-Mai, Xieng-Sen, Muong-Nan, etc. are called Youns. The only feature which distinguishes them from their fellows on the left bank is that they generally tattoo their stomachs, whereas the others tattoo the thighs and upper part of the legs, whence the names "Lao-Phoung-Khao" (white-bellied Laotians) and Lao-Phoung-Dam (black-bellied Laotians) which are used in designating the ones and the others.

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Phais. Neither do the Phais constitute a separate racial group. They are Khas who are in the process of being transformed, Khas crossed with either Lus or Laotians according as their neighbors have been representatives of the first or the second of these races. Although after this contact they have begun to police themselves and to bring their way of life into conformity with that of the Lus or Laotians, they are nonetheless subject to the same regime as the Khas in respect to taxes and other matters.

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Lus. The Lus, who are natives of the Sip-Song Pan-Nas, did not come and settle in any great numbers in the territory of Luang-Prabang until long after the Laotians, and then only in order to flee the war which was desolating their own land, or simply because they hoped to find better living conditions in this territory. The immigration took place in an entirely peaceful manner, and since that time the Lus have not ceased to live on good terms with the Laotians, whose mores and dress they have generally adopted and by whom they will soon be completely assimilated.

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Khos, Meos, Yaos. These various names designate natives whose racial type, dress and hairdo ending in a queue unquestionably denote a Chinese origin, and who do not differ from one another except